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THEOSOPHY

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

Vol. LV, 1966-1967

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower.
—*The Voice of the Silence*

THEOSOPHY

VOLUME 55 NOVEMBER, 1966 NUMBER 1

OF TEACHERS THERE MANY

HOW does actual "teaching" take place? Obviously, the question must be subdivided, for some things are more easily taught than others, and there are choices to be made among learning objectives.

The classic ambivalence of the learner is exhibited by Arjuna in the second discourse of the *Bhagavad-Gita*. Arjuna thought he had learned well, yet somewhere in him he knew better. Knowing better, he invited Krishna into his chariot. He did this from an intuition that Krishna was a true teacher, but he may have done it also from some lesser or reflected motive—a gesture of doing the "right thing"—since, when the pressure came, he felt a kind of regret. He made pious, long faces at Krishna. He gave all the reasons in the book—the book of conventional virtue and learning—for not going on with the struggle.

Had the great war begun in earnest at that moment, Arjuna would doubtless have gone down in inglorious defeat. An ambivalent warrior is no warrior at all. It was a matter of Karma, one supposes, that put off the battle until Arjuna made final decision as to whom he would learn from.

But what made him choose aright? We cannot know, although we can generalize the problem by saying that "all those little choices" which came before gave a bent to his character, an inclination to his will. This will have to do as explanation, unless we say simply that man is a chooser, and Arjuna was a man. He chose to stand with Krishna, with spirit, not matter, which meant that he found himself

able to break with the prevailing modes of action and habits of moral decision of his time, governed by material qualifications.

We cannot, then, "explain" Arjuna's decision, since this would turn him into a function of some external "conditioning," but we can describe at some length the course of his action. He chose, we may say, against the grain of the age. We are able to say this because the "authorities" of his time were all ranged against him. Krishna was not of that age. Krishna is not of any age, but stands for truth unqualified by time, undiminished by matter, unobscured by cycles. So Arjuna's choice was to break out of time, to act as a spiritual being.

In the middle of the fourth round, a little beyond its mathematical center, since Arjuna belonged to the fifth race, there came this decision to anticipate human development in general by acting in his true individuality, no longer according to those rules of conduct which represented the average penetration of matter by spirit in behalf of the average mankind.

But this is misleading. Evolution deals only indirectly with averages. The form of the racial vehicle of human development is initially designed by the wise. *Mores,* social structure, religious beliefs, traditions of virtue, of sin and wrong, are the result. Growth within the matrix of all this convention is a slow process, and with the passage of time, especially in Kali Yuga, the forms reflect the original inspiration less and less. Eventually they turn into miscellaneous apologies for spiritual failure on all fronts—pious "adjustments" to suit the unheroic temper of the decline. These are the days of the usurper, who is expert in making excuses. He is the comforter of weakness and the rationalizer of wrong.

How painful it must have been for Arjuna to be born to the destiny of resisting the usurper's power, even as he remembered all its justifications which he had learned from the cradle and in every childhood instruction! Was ever anyone so put upon as he? And here was Krishna, whom he thought a friend, telling him to turn his back on the traditional virtues, on the echoing "wisdom" of his forefathers. What kind of "teaching" was this?

Something happens in the eleventh chapter which throws a light on the ultimate meaning of "teaching." For a moment Arjuna sees through Krishna's eyes. Can we say that for a moment Arjuna *is* Krishna? It is difficult to say anything else. This is the paradox of individuality—the mystery of the "separateness" which is the

condition of achieving "unity." We are and we are not "individual" pilgrim-souls.

If there is any "teaching" at all, it may be, it occurs during such momentary unions of differentiated egoity. The two were one, of course, before the conjunction, but the learning one knew little of this. Or some part of him—the part that must learn—knew it not. And this "conjunction"—under what order or law does it take place? Are there schedulings of nature which govern such encounters?

Krishna, we say, is a principle before he is a man. Or is it that he is a principle after he is a man? Has the learner to make this decision before he can learn? Is there a time in the cycle when a learner must begin to seek teaching in principles instead of principles in teachers? Are there realignments in the learning process, other forms of identification with "Krishna" than the ancient epic version?

Plato set the problem in somewhat different terms. Can virtue, he asked, be taught? He soon disposed of the habits formed from social influence. These might be virtues suitable for getting along in life, but what had they to do with higher virtue which is knowledge of the Good? One can hardly get this from his "society," Plato thinks, since such societies as exist are by no means matrices of higher truth. They, through the poets and sophists, teach quite other matters. To make a society in which truth about the Good is the controlling ideal, we shall have to alter entirely the methods of education, he argued. Until this becomes possible—and he admitted that it might not become possible at all—truth may come upon a man only "by accident" or, what amounts to the same thing, by "divine intervention."

Socrates, as Plato's spokesman, was careful to make no claims of "teaching" anything. He explains in the *Theætetus*:

> I am not myself at all wise, nor have I anything to show which is the invention of my own soul, but those who converse with me profit. . . . It is quite clear that they had never learned anything from me; the many fine discoveries to which they cling are of their own making. But to me and the god they owe their delivery.

Plato does not seem to speak of the conjunction represented by the eleventh *Gita,* although he intimates something of the sort in his seventh epistle, in which he also refers to the uselessness of trying to communicate ultimate truth in verbal forms.

But if Socrates did not teach, does *anyone?* If we cannot count him a teacher, surely the word has no meaning!

In any event we are able to note that both Krishna and Socrates press their pupils back upon themselves. And this may be said to be a kind of teaching—the most valuable kind, no doubt, since great skill is involved in such persuasion.

The art does not change; even the words of its practice, in some contexts of instruction, may remain the same. There is this comparatively recent expression:

> Judge said "All, all is the Self." He said this for no other possible reason than that the idea might be *seized upon and held.* The *Gita* says: "Enveloped in my magic illusion I am not visible to the world" (that is, to segregated forms of perception), "for this my divine illusive power acting through the natural qualities is difficult to surmount, *and those only can surmount it who have recourse to me alone.*"

Why all our "teachings," then? Why not devote ourselves to the "Self" alone? It may be answered that the Self is indeed not "alone," and that the act of "surmounting" occupies time, with steps to be taken, terrain to be recognized, and bridges to be identified, some of which have more stability than others. These steps assume a somewhat different appearance in each cycle, since that is part of the nature of cycles—to present external appearances which are *different*: hence the necessity of a "teaching" for every cycle or age. The "Ego," H.P.B. says, "progressing in an arc of ascending subjectivity, must exhaust the experience of every plane." And since all "experience" has a measure of objectivity, a teacher who knows the cycles can give instruction about the "surmounting" that must be done in that cycle. Thus we have the portrait of the universe and man provided in *The Secret Doctrine,* appropriate to the needs of the would-be "surmounters" of the present. The book is an atlas of our present and future evolution which we are able to read and in some measure understand. It is certainly the work of a *Teacher* from whom we can learn. But what is this teacher's final intent? Like all the others, she sought to press us back upon ourselves. In one of her categorical statements (the article, "What Is Truth?"), H.P.B. wrote: "As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light." She puts the means of increasing that capacity as follows:

> We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which de-

pends upon, and is inseparable from, its medium or *vehicle,* the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man."

A true teacher, it becomes clear, is one who is able to give an understandable account of the fact that we are all, finally, self-taught:

> *Outside a certain highly spiritual state and elevated state of mind, during which Man is at one with the* UNIVERSAL MIND— *he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*

THE COMPASSIONATE BUDDHA

Happily for the full realization of the varied spiritual potentialities of mankind, each of the great civilized religions of the world exemplifies common characteristics in a somewhat distinctive way. And now that the violent hostility of adherents of one religion toward others is passing away, and is being replaced by an increasing eagerness to appreciate what is significant and valuable in each of them, a magnificent opportunity is open for all men to participate in that realization and to add to their own limited experience and understanding something of the insight achieved by spiritual explorers in other areas of the world.

Gautama the Buddha seems to have combined in high degree two qualities that are rarely found together and each of which is rarely exemplified in high degree. On the one hand he was a man of rich and responsive human sympathy, of unfailing patience, strength, gentleness, and good will. On the other hand, he was a thinker, of unexcelled philosophic power. His was one of the giant intellects of human history, exhibiting a keenness of analytic understanding that has rarely been equaled. Buddhism is consciously and frankly based on a systematic rational analysis of the problem of life, and of the way to its solution.

—EDWIN A. BURTT

letters • questions • comment

Editors, THEOSOPHY:

During the past few years I have read a considerable portion of the teachings of Theosophy. Quite frankly, I am amazed at the vast range of subjects treated, as well as at the depth of insight exhibited by H. P. Blavatsky and Wm. Q. Judge. Much of these teachings gains ready approval from one who has grown weary of the glaring inconsistencies of our day. Yet I find it extremely difficult to understand Madame Blavatsky's harsh treatment of the Christian Church and of Christianity in general. She was obviously possessed of great intellectual powers, but when a sincere Christian picks up *Isis Unveiled* or *The Key to Theosophy* and reads the criticisms made there against the faith in which he was reared, he is likely to experience shock. This is especially the case when one compares her aggressive manner with that of the mild and compassionate Jesus. Why did the Messenger of a noble philosophy find it necessary to resort to denunciation?

READER

Our correspondent is not the first inquirer of Christian background to chafe under the "fiery" pen of H.P.B. In 1883, during her editorship of *The Theosophist,* published in India, a group of English Theosophists were upset by the advertisements in its columns of the writings of such anti-church thinkers as Thomas Paine. Robert Ingersoll, and others. A letter of complaint, addressed by these students to the Editor, brought from the pen of H.P.B. (August 1883 *Theosophist*) a characteristic reply, portions of which are here reproduced. Meanwhile those who feel that H.P.B.'s manner, when compared with that of Jesus, is "harsh and aggressive," might turn to the *New Testament* for another look at the language of that "mild and compassionate" man who drove the money-changers from the temple:

> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which indeed appear beautiful out-

> ward, but are within full of dead men's bones, and all uncleanness . . . Within ye are full of hypocrisy and iniquity . . . ye serpents, ye generation of vipers. (Matt. 23: 27-33.)

The Pharisees were the dominant sectarians of Jesus' time, just as organized Christianity is the dominant orthodoxy of the present. And since "orthodoxy," in any age, serves to perpetuate mental apathy and ignorance, it cannot help but be a target of spiritual reformers who come to break the shackles of the mind and to elevate character. H.P.B.'s reply is printed below.

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the *Front-de-Boeuf* of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting.

It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days. But Progress has brought it to book, and

now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Freethought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded star. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism, —our Christian friends cared not: the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths."

Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we "hurt the feelings" of many friends by helping to disseminate the writings of Paine and other Freethinkers. Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youths, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on *both* sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and *"audi alteram partem"* was a maxim even

of the Pagans of old. As we would not have a Christian lad give up the faith of *his* people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do —out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity?

Our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed *every thing*. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

SACRIFICE AND PERFECTION

> Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.
>
> —*The Voice of the Silence*

SACRIFICE as a phase of Universal Law is a mystery which, like every major mystery, has intimate connection with the evolution of mankind. To attempt an appraisal of the true benefactors of "the Great Orphan—Humanity" brings into new focus the mystery of Being.

Perfected Man is the great goal and ideal of evolution, but the meaning of "perfected" varies in a world of imperfections and ever-changing values. To the selfish man, *un*selfishness is an impractical ideal, and "selflessness" is incomprehensible; whereas to the altruist, sacrifice is a privilege, even a necessity; to the Perfected Being, it is a Way of Life.

Perfection as a possibility satisfies the logic of mind and appeals to the heart-quality, the never-dormant desire to more fully *become* one's Self: to expand in awareness, to embrace with good will more of the human race, which means to participate in the lives of others in terms of their needs. A classic example of such endeavor is found in Letter IV of *Letters That Have Helped Me*:

> I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.
>
> I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies;

> then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this is my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras; the elemental world, that too is myself. After pursuing this course a while, I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach up to Brahma, but darkness is about his pavilion.
>
> Now what does all this insanity sound like? I'll tell you what: if it were not for this insanity I would go insane. But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

Perfection has no relation to the spectacular: Its keynote is a sense of the fundamental identity of all Souls with the Universal Over-Soul. It is an outcome of the "obligatory pilgrimage for every Soul through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term." The pivotal point is that it "admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

Perfection and sacrifice are essentially related in the life of the Ego. At every step of the pilgrimage and in every action, something survives, and something is destroyed. The whole nature must be used wisely. The personal idea regarding the Ego must be killed out; and, since it has far-reaching roots, it dies away slowly. Identification with the personal ego has a temporary function, but it is the great usurper, arrogating to itself unwarranted importance—the root of every barrier that separates the units of mankind. Its dangers are deceptively alluring; warnings and admonitions are easy to find, though often difficult to heed and follow.

Light on the Path gives as the first rule: "Kill out ambition." Other rules meet other needs. Recognition of greatness, as found in the tradition of the ancient East, was exemplified when the people of India chose to honor their humanitarian statesman, Mohandas K. Gandhi, by bestowing on him the title "Mahatma." Gandhi's historic fearlessness, his freedom from self-conceit, and his understanding of human nature in dealing with both oppressor and op-

pressed, have served as an ideal to the down-trodden in other lands. His life illustrates the power of example; and its far-reaching influence at the political and social levels has not been surpassed. About the word "Mahatma," Mr. Judge wrote:

> The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, Karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. . . . A belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's memory of its past. (THEOSOPHY 44: 490, 491.)

In the sevenfold division is a major key to the mystery of *human* being, with its infinite potentialities. Without ceasing to be human, a man must know himself as essentially the Highest—individualized Universal Consciousness—a state of Being, not a conditioned individual. Such a Being, perfected in the art of living, has completed conscious identification with collective Humanity, has experienced the martyrdom of self-conscious existence, and, like Visvakarman, has "sacrificed *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*."

The ladder of Being reaches without a break from the unknown benefactors of mankind to ourselves. This is a quickening cycle, and there are many who work in the spirit of Thomas Paine, who said: "The world is my country, to do good is my religion." Such altruists, envisioning humanity's needs, and with hearts stirred to give of themselves, generate the energy necessary for sacrifice. Through experience they learn that direction of the Will for the good of others *is* "spiritual evolution of the *inner,* immortal man."

THE WISDOM RELIGION

A Universal Secret Doctrine

[Because a woeful ignorance of the historical background of Christianity still prevails in the world at large and because the knowledge of the existence of an immemorial Wisdom Religion has for a long time been lost, two series of collations from H. P. Blavatsky's *Secret Doctrine* and *Isis Unveiled*, bearing on these subjects, have been prepared. The first series, titled "The Wisdom Religion," will run throughout Vol. 56 of this magazine; and the second, "The Christian Scheme," will begin with the first issue of vol. 57.

In order to preserve as much as possible H.P.B.'s scholarly treatment of the subjects dealt with, the material collated is necessarily quite lengthy. For the same reason, her footnotes (with the exception of a very few) have been retained. Sources will be given in a footnote at the beginning of each article for the benefit of those who wish to read passages in their original context.—*Eds.* THEOSOPHY]

NO one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

NOTE.—The sources for this section are: *S.D.* I, 341, 272-3, xxxiv-xxxv, xliv-xlv, xl-xli, 183; II, 794, 797, 358-9; *Isis* I, 510-11; II, 142; I, 37-38, 613.

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.,* even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.,* men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible—

amounting to many thousands of volumes—have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age. It is not the fault of the initiates that these documents are now "lost" to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.

The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great adepts, from Pythagoras and Plato down to the Neoplatonists. It was the new religion of the Nazarenes that wrought a change for the worse—in the policy of centuries.

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the

later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism.

However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, and perhaps millions, of MSS. burnt; of monuments, with their too indiscrete inscriptions and pictorial symbols, pulverised to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valleys and highlands, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if it only bore the symbol of the *tau,* or any other sign borrowed and appropriated by the new faith; and he will then see plainly how it is that so little has remained of the records of the Past. Verily, the fiendish spirits of fanaticism, of early and mediæval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; and both have made

> "———— the sun like blood, the earth a tomb,
> The tomb a hell, and hell itself a murkier gloom!"

Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims.* Over the gateway of Century I of our era, the ominous words "the KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha—Bigotry and Materialism; one accepting too much, the other denying all. It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things.

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which His-

tory refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic—*i.e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. . . . No religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only; and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the LOGOS (under whatever

name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the past Cycles. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

The whole of the present work [*Isis Unveiled*] is a protest against a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the "initiates" who, like Plato, *did not dare* write them. Therefore, those few speculations on the material and spiritual universes, which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Ximenes alone "delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors." In the Vatican libraries, whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This "secret doctrine" contains the alpha and the omega of ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in

the philosophy of the dark problems of life and death. . . . The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars,* were *identical* from the beginning.

Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled.

But we see no utility in prosecuting the subject further. For, though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediæval thinkers has proved valueless to modern experimenters, as though the world dated from A.D. 1, and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that

can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

> "If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

Be this as it may, *the religion of the ancients is the religion of the future*. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans.

ATTAINING FREEDOM

Man must get rid of illusions that enslave and paralyze him; he must become aware of the reality inside and outside of him in order to create a world which needs no illusions. Freedom and independence can be achieved only when the chains of illusion are broken.

—ERICH FROMM

YOUTH FORUM

Since times are constantly changing, would not the order or form of a Theosophical education also alter, even if the content remained unchanged? In what ways might that education proceed today?

This question could easily have several answers, depending on the kind of "student" we are thinking about. A Theosophical education, or any education for that matter, will exist in one form for a committed student and in another for those less involved. Yet the main impulse of all education would be basically the same and it would, in any age, make application of what H. P. Blavatsky said in the *Key to Theosophy*:

> If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

Our immediate concern is how to apply these liberating generalizations. We can be instructed in *what* our education can achieve, but *how* to accomplish that ideal must be born through our sense of need and fitness. Undoubtedly, the practical application of principles will change from time to time; but the *effect* of "self-reliance, love for all men, altruism, mutual charity, and more than anything to think and reason" for oneself will be the same for us now as it was in the nineteenth century or during the time of Plato and Socrates.

In the past few years, there has been a recognition by numerous individuals that two kinds of education exist. One is the training involved in manipulative skills, while the other attempts to remove obstacles standing in the way of growth of human awareness. An advertising agent, for example, learns how to manipulate the psychological environment affecting the habits and conditioning of millions of people. He is a laboratory technician in the chemistry of psychic elements. But how different his skill from that of another kind of mental alchemist, the psychotherapist. One is a mechanic with his subject, the other an artist. The therapist, ideally, is an instructor in the art of self-discovery. He tries to act as a catalyst in the alchemy of another person's maturity.

What does this tell us about a theosophical education? It points to a polarity which exists in all experience: we can either be manipulated, and intellectually fed "answers" to fundamental questions concerning life, or we may come to discover, at first hand, through a natural growth, whether or not Theosophy is, as its adherents suggest, a means to fulfilling the deepest quest for meaning. This is not to suggest that Theosophists will be automatically produced in such circumstances. It simply recognizes that there is an appropriate time for the expression of any theosophical idea. This "right time" can only be determined by one's need for explanation at a particular moment.

The ideas of Theosophy represent, it is said, the collective experience of countless millenniums of sages, wise men—great psychologists and philosophers—in the laws of evolutionary development. How presumptuous to assume that we can "educate" anyone in this accumulated mystery and wisdom! Doctrine for its own sake is useless intellectual baggage unless it is wedded to some meaningful perception. This reflects the order in which one broad category of learning takes place: from experience, we have perceptions which, in turn, are given abstract names. How, then, do you introduce philosophy to individuals who have not experienced what its abstract categories represent?

A start might be made with what an individual has experienced. It does not really matter where one begins, so long as it is at a place familiar to those involved. Begin, as Henry Miller once pointed out, with anything—even a knot in the wall. If there are people who really want to know about themselves, an encounter with philosophical issues is practically unavoidable.

But how might one design situations with exploratory openings? Maybe by not designing at all—a kind of teaching without teaching. In a paper presented on Sept. 1 at the annual meeting of the American Sociological Association, Frank Lindenfeld and Peter Marin spoke directly to this point:

> A good deal of talk and experimentation is going on now in academic circles based on the assumption that it is more important for the student to develop the practical intellectual skills of analysis, understanding, etc., than to simply amass factual data. The intention is generally to involve him totally in the intellectual "process" and to train the mind as an active and sensitive instrument. All of this makes sense to us, but the only fundamental difference in our approach is our assumption that such methods work best when the students are allowed to discover and define "problems" *for themselves,* or when such problems are allowed to emerge naturally. To *provide* these "problems" for students short-circuits the nature of intellect at a basic level; it trains the students in "performance" but tends to fragment what appears to be the natural relationship of experience and learning. It is precisely this relationship that we mean to preserve, and this can only be done by basing the education and training of students on *their* individual and collective existential conditions, in rooting their intellectual life in the actualities of their relationships to the world around them. In the "open field" class we encourage the emergence and acknowledgement of these relationships, for it is only after they appear—introduced by the students themselves—that learning begins to become the vital activity we would all like it to be.

Here education becomes deliberate awareness of experience itself. This kind of knowledge is woven into the fabric of a man's life—it is the only kind worthy of a man's effort.

on the lookout

"Twenty Cases Suggestive of Reincarnation"

Under this title, the American Society for Psychical Research has published as volume 26 of its Proceedings a 362-page monograph by Dr. Ian Stevenson, of the University of Virginia. Dr. Stevenson, together with other scientists, has for some years been investigating cases of claimed memory of a previous life. (His first report, published in 1960, was reviewed in THEOSOPHY 49:283.) In his latest work Dr. Stevenson writes: "In the international census of cases suggestive of reincarnation which I have undertaken, I now have nearly six hundred cases listed. Of these my colleagues and I have personally investigated about a third. . . . The twenty cases presented in this volume provide a representative sample of the cases I have investigated at first hand. . . . I believe . . . that the evidence favoring reincarnation as a hypothesis for the cases of this type has increased since I published my review in 1960."

In the Foreword to *Twenty Cases,* Dr. C. J. Ducasse distinguishes between discarnate survival of the personality and reincarnation:

> Prominent among the questions with which psychical research has concerned itself from its very beginnings has been that of survival of the human personality or of some part of it after the body's death. The *prima facie* evidences of survival which psychical research has considered have been mostly such occurrences as hauntings and apparitions of the dead, out-of-the-body experiences, and communications received through mediums or sensitives and purporting to emanate directly or indirectly from some person whose body had died but whose mind or personality survived.
>
> The conception of survival to which evidence of these kinds is relevant would be discarnate survival. Conceivably, however, survival, if it occurs, might take the form of reincarnation either immediately after death or perhaps after an interval of discarnate existence. This conception has not been widely entertained in the West, but its reasonableness has commended it to some of the most eminent thinkers there who have given it

attention. Among them in antiquity have been Pythagoras, Plato, Plotinus, and Origen; and in modern times Hume, Kant, Fichte, Schopenhauer, Renouvier, McTaggart, Ward, and Broad. . . .

The twenty cases of . . . apparent and mostly verified memories, which Dr. Stevenson personally investigated . . . are not claimed by him to settle that question; but they do put it before the reader sharply.

Spontaneous Memories

Since the usual methods of investigating psychic phenomena through trance-mediums, sensitives, and hypnotized subjects may injure the human psyche, it is encouraging that Dr. Stevenson's explorations do not involve these techniques. He writes:

So far, most of the best evidence bearing on reincarnation has come from spontaneous cases. Relevant material does not often arise in the laboratory under circumstances where we can exert even moderate control. Some of the earliest and most thorough investigators of the evidence for reincarnation used hypnosis to regress subjects back in time to supposed "previous lives". . . . Unfortunately, the results of these experiments, although provocative, have proved inconclusive and, on the whole, disappointing chiefly due to the difficulty of controlling the subject's access to the information embodied in the "previous personality." The "personalities" usually evoked during hypnotically-induced regressions . . . may include the subject's current personality, his expectations of what he thinks his previous life ought to have been, and also perhaps elements derived paranormally.

A Case from India

Dr. Stevenson's book was featured on the front page of the widely-circulated Richmond *Times-Dispatch* (June 3). The reviewer writes:

What kinds of cases does Dr. Stevenson present? . . . . Is there a universal pattern to the cases he presents in the monograph? A representative case from India concerned a boy named Prakash, who was born in August, 1951. When he was about four and one-half, he began waking up in the middle of the night and running out of the house to the street. When he was stopped, he would say that he "belonged in" Kosi Kalan, a town of about 15,000 persons located six miles away . . . Prakash further claimed his name was Nirmal, his father's name was Bholanath and that he wanted to go to his old home. . . . Eventually, Prakash's family resorted to drastic measures in efforts to make him forget about "Nirmal" and Kosi Kalan. These included putting the boy on a potter's wheel and spinning him around, ap-

parently to impair his memory, and beating him. Although there is widespread belief in reincarnation in India and other Southeast Asian countries, Dr. Stevenson explains, there is also a widespread belief that one is fated to die young if a former life is recalled. . . .

In 1961, Bholanath Jain of Kosi Kalan—whose son, Nirmal, died of smallpox in April, 1950—visited Prakash's town on business. He had heard of Prakash's claims that he was "Nirmal," and visited his home on this trip. The two families—representing two different subcastes—denied knowing one another. . . . Prakash recognized Bholanath as his "father," and subsequently recognized on sight Nirmal's brothers, sisters, two aunts and some neighbors of Nirmal's family. . . . All in all, Dr. Stevenson presents in a table 34 separate recognitions and statements by Prakash about details of Nirmal's life and how each item was verified.

The reviewer remarks: "Critics may object, according to Dr. Stevenson, that cases of alleged reincarnation occur in regions where there is a cultural atmosphere that favors and fosters such a belief. But, cases do occur in cultures 'quite alien to the belief in rebirth,' he states, adding that 'many cases do occur in the West and some in families who have either never heard of reincarnation or never given it any credence'."

"The Lost Chord of Christianity"

On a British television program (reported in *The New York Times,* June 6), Evangelist Billy Graham was challenged by an atheist regarding the existence of God. The *Times* states:

Mr. Graham was asked how he could explain war, disease and natural calamities if there was a personal, benevolent God. "The Bible has the complete answer for all that," Mr. Graham said. "Man is struggling against God. He is spiritually diseased. War is just the lust from his heart. Jesus said that out of the heart flows all these evil things. When man sinned and rebelled, all nature was affected. It is part of God's judgment."

The moderator of the program, recalling that Mr. Graham had said in a sermon that the birth of a baby was the work of God, then asked: "But what happens when a deformed baby is born? How can you say which events God is responsible for and which he is not?" "There are many mysteries I can't pretend to answer," Mr. Graham said. "The Bible uses the word mysteries."

Mr. Graham's reply reveals the inadequacy of any faith which excludes reincarnation to answer questions concerning the inequali-

ties of birth. Yet reincarnationists must, themselves, be careful not to fall into the error of thinking that a logical explanation removes "mystery" from the way reincarnation, interwoven with karma, works. Its *modus operandi* is still a mystery, except for Those who *know*. Whatever the satisfactions of having an ethical basis for understanding the root cause of sorrow and pain, the student still has need to study the processes and laws of rebirth, as a learner of the *science* of life.

Prospective Hunt for Atlantis

"Remnants of the continent of Atlantis lie beneath the waters of the Aegean sea." This, according to the San Francisco *Examiner* for July 3, is the thesis of a paper by Prof. Angelos Galanopoulos, seismologist at the University of Athens. Following the publication of his paper, an expedition was formed, including scientists from Athens and the Woods Hole (Mass.) Oceanographic Institute. Preliminary surveys are to begin this fall.

From the conformation of the island of Sanforini, about 500 miles off the coast of Egypt, and the spotting in recent years of three submerged towns nearby, Prof. Galanopoulos has deduced a two-part cataclysm which accounts, in his opinion, not only for the sinking of what he believes to have been a portion of Atlantis, but also for the plagues of Egypt, and Moses' crossing of the Red Sea, as recounted in Exodus.

Initial Volcanic Eruption

"According to Galanopoulos," says the *Examiner,* "a mighty volcanic explosion, around the thirteenth century B.C., set off air waves 350 times more powerful than those of a hydrogen bomb and devastated the island. Galanopoulos believes one effect of the first stage of the two-act catastrophe was the earthquake that destroyed the Minoan civilization, with the famed labyrinth of the Minotaur at Knossos." Of this, Prof. Galanopoulos says:

> Volcanic ash would have been carried for hundreds of miles and is the most likely explanation of rivers turning red and fire running along the ground as described in Exodus. Geographical and climatic changes would account for the ten plagues of hail and locust which afflicted Egypt, that made the exodus possible.

Violent Tidal Wave

The second stage occurred perhaps a year later with the collapse

of a "roof" that had been formed by falling pumice which spread over the crater of the volcano on Sanforini. The central part of the island, an area of 50 square miles, which had been a gigantic cavern, was suddenly opened to the sea. This happened, Prof. Galanopoulos believes, at the time when the Israelites were waiting to cross the Red Sea. In his words:

> A colossal inrush of water drew the sea in tidal waves away from the Egyptian coast. Between [the Israelites] and the next strip of land was a sea-filled gap, dry for Moses and his people to cross. But the lake of water remained and, as the Bible says, there was a wall of water to their right and left.
>
> The time that elapsed between the dividing of the waters and the backwash that overwhelmed the pursuing Egyptian army would have been about 15 minutes—long enough for Moses and his people to cross but not time enough for the Egyptians.

Whether or not the submerged area in the Aegean was part of Atlantis proper, there is a high probability that the culture in this locality was of Atlantean origin and the people offshoots of Atlantean stock; for H.P.B. speaks of the Atlanteans having traveled overland from Egypt through what is now Spain to Arabia and Greece. Also, she says (*S.D.* II, 436): "The Egyptians, as well as the Greeks and 'Romans' some thousand years ago, were remnants of the Atlanto-Aryans. . . ." And (on page 743): "The Greeks were but the dwarfed and weak remnant of that once glorious nation [Atlantis]."

Antiquity of Man

Some years ago, the astonishing discoveries of a Swiss museum director, Dr. Johannes Hurzeler, were discussed in these pages (THEOSOPHY 44:423; 50:575). The first announcement came when Dr. Hurzeler disclosed that a block of soft coal taken from a level 600 feet down a mine shaft in Tuscany, Italy, back in 1872, had embedded in it a human-like jawbone and other fossils. Until he examined the find, it had been considered to be the remains of a mountain ape. However, Dr. Hurzeler, with colleagues agreeing, maintained that the jawbone belonged to an independent line of human evolution dating back 10 million years. He later reported finding an entire skeleton, much of it embedded in coal, indicating an antiquity of between ten and fifteen million years. This discovery, he said, signified that man descended contemporaneously with the apes—or even before them.

This sort of discovery always creates problems for convinced Darwinists. The further back the antiquity of man gets pushed by archaeological finds, the more difficult it becomes to claim any sort of ape-ancestry for the human species. Arguing along these lines, H. P. Blavatsky remarks in *The Secret Doctrine*: *"Conclusion*: even though a missing link were found, the balance of evidence would remain more in favour of the ape *being a degenerated man* made dumb by some fortuitous circumstances, than tending to show that man descends from a Pithecoid ancestor." (II, 717.)

Buckminster Fuller on Darwin

An interesting confirmation of this view, although an aside, comes from a modern-day genius, Buckminster Fuller, whose inventions and social vision are beginning to stir attention all over the world. In an article in the *Saturday Review* for Aug. 29, 1964 (which escaped our attention until now), Mr. Fuller says the following in an anticipation of future scientific discoveries: "We will probably learn that Darwin was wrong and that man came to earth from another planet and monkeys are hybrids degenerated by long inbreeding of isolated humans." In behalf of Mr. Fuller's intuitions, another *S.D.* quotation (II, 728-29) seems in order:

> An Occultist . . . would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force,* or Dhyan Chohan; while the wanderer of the forest of Sumatra [speechless ape-man] was made *in the image of man,* since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom*: this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

Good News for Antivivisectionists

A pamphlet entitled "Is the Laboratory Animal Obsolete?" contains this statement: "There are strong indications to show that the laboratory animal may eventually be largely replaced by the more effective and safer alternatives which are in the process of being developed." Some of these processes are:

> (1) Computers [by which], according to the Rand Corporation of Santa Monica, Calif., complex experiments can be performed without using animals, patients or laboratory analyses. Additional advantages are saving in time, the avoidance of lab-

oratory error, and the possibility of exploring biochemical frontiers for which no satisfactory methods of laboratory analysis exist. . . . Recent developments in programme techniques have made possible the simulation of the blood chemical system.

(2) Dr. S. T. Agyun, of the University of Ankara (Turkey), has developed techniques of tissue culture which, he feels, possess all the advantages of and none of the acknowledged disadvantages from the use of animals for a variety of purposes—physiological, immunological, dosage assessment and so on. In his view it is also the best way to investigate cancer.

(3) The use of unicellular organisms, such as Protozoa, whose internal chemistry is remarkably similar to that of humans. These have been useful in the screening of drugs for side effects, for measuring the amount and quality of vitamins and proteins in foods and for detecting the cancer-causing ability of certain chemicals.

(4) An alternative to the use of monkey-kidney tissue in the production of polio vaccine is found in the use of particular Human Diploid Cell strains in the manufacture of vaccines.

(5) According to Dr. Ross F. Nigrelli, director of the Laboratory of Marine Biochemistry and Ecology at the New York Aquarium: "In testing drugs we use sea urchin eggs because the fertilization cycle is well known and results are available within forty-eight hours. The eggs may be stimulated to develop without fertilization . . . or there may be deviations in cell division. We could have told them about thalidomide very quickly, had we tested it on sea-urchin eggs."

(This pamphlet may be obtained from the Promoters of Animal Welfare, 18 Manor Close, Great Horkesley, Colchester, Essex, England.)

A Poignant Reminder

Dr. Nigrelli means by his last remark that a test of the tranquilizers containing thalidomide on sea-urchin eggs would have shown within forty-eight hours that the human placenta would not screen out the deadly thalidomide from the tranquilizers that were being given in large quantities to pregnant women in England from 1959 to 1961. (In the United States, women *en masse* were never subjected to this drug.) An article by Margaret Brady, "Thalidomide Babies Growing Up," in the July issue of the British *Health for All*, tells how the drug interfered with normal processes:

In the expectant mother the placenta acts both as a source of nourishment to the developing embryo and as a barrier to protect it from the harmful substances which ordinarily may be

present in the mother's blood-stream; unfortunately, the body's natural filter mechanism was incapable of dealing with this new, man-made drug. If thalidomide was taken, even in very small amounts, during the early months of pregnancy when the minute "limb-buds" of the embryo were forming, the drug passed through the placenta and distorted or inhibited normal cell development, causing irreparable damage. The more doses that were taken, the greater was the damage that resulted.

Communal Guilt

One paragraph of Miss Brady's article is equally applicable to those of us who live in the United States:

> To some extent we must all accept the fact that we are communally guilty of the offence of society to these children. In this age we have grown self-indulgent in believing that the scientists can, and should, produce drugs to cure each and every ill—even those which are self-inflicted; we have grown to rely on them to do this in preference to accepting our own responsibility to go to the root of our trouble, to find out what is making us ill, and to stop doing it.

One Man's "Duty"

Duty, these days, is being redefined in a way that brings it more in line with H.P.B.'s definition: "Duty is that which *is due* to Humanity, to our fellow-men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves." Not only are federal and local governments forced to consider what is "owed" to the poor, but individuals, more than ever before, are responding to the need on their own initiative.

One instance is the effort of Daniel N. Fader, of the University of Michigan (reported in *Saturday Review* for June 25), who became concerned over the "drop-out" problem. At the root of student failure, he felt, lay the inability to read, and the lack of interest in the books displayed on library shelves—hard covers looked too much like the hated textbooks. So, he thought, If you can't bring the students to the books, bring the books to the students. His first chance to do this was in a Training School for boys who had got into trouble. Here, Fader found, "the boys were not only illiterate, but a-literate." *SR* reports:

> The plan Fader put into effect included one major innovation, which he calls Saturation. It surrounds the students with newspapers, magazines, and paperbound books. Books are available in those spinning racks that you see in drugstores, and papers

and magazines are laid out in profusion on tables. These materials are not in a library, but in a separate room (at Whitmore Lake, one for each of the cottages the boys lived in).

The boys were told that they could take out any of the things and read them. Included were works by Edgar Rice Burroughs, Steinbeck, and Baldwin—many that you would hardly call textbooks. That was the secret, perhaps, of this plan which eventually had these "a-literate" boys reading an average of a book every two days.

"The Opportunity of the Hour"

Theosophists will recall that one of Mr. Judge's chief concerns was that pamphlets containing the fundamental principles of Theosophy and the doctrines of Karma and Reincarnation be made available to the general public. Vaguely similar in intent, Mr. Fader's plan was simply to get people to read. Aided by a generous donor, he opened about forty Ludington Reading Rooms in Detroit. *SR* recounts:

In each of the schools a room is set aside where the drugstore spinners are filled with paperbacks and where the tables are covered with newspapers and magazines. These rooms are open all day, even in the afternoon after schools are closed, until 7 p.m., and they will be kept open this summer while the schools are shut. Students and even parents come to these reading rooms and make use of the materials there. Fader says there is more circulation in one day in one of these rooms than in a week or sometimes a month in the school library: "The kids just flood in and out."

Any attempt to "free men's minds" from the bonds of prejudice and provincialism is, to the extent that it is successful, helping in the wider areas of the Theosophical Movement. Mr. Fader's *Hooked on Books,* a 50-cent paperback subtitled "Reaching the Unreached —English in Every Classroom," has, according to *SR,* created a great deal of interest.